

TIMES AND SEASONS.

"Truth will prevail."

VOL. IV. No. 20.] CITY OF NAUVOO, ILL. SEPTEMBER 1. 1843. [Whole No. 80.

HISTORY OF JOSEPH SMITH.

(Continued.)

The consequence of obeying the truth, and embracing a system of religion, so unpopular as that of the Church of Jesus Christ, presented itself in the strongest possible light.

At present, the honors and applause of the world were showered down upon him, his wants were abundantly supplied, and were anticipated. He was respected by the entire community, and his name was a tower of strength. His council was sought for, respected and esteemed.— But if he should unite with the Church of Christ, his prospects of wealth and affluence would vanish; his family dependent upon him for support, must necessarily share his humiliation and poverty. He was aware that his character and his reputation must suffer in the estimation of the community.

Aware of all these things, there must have been feelings of no ordinary kind, agitate his bosom at that particular crisis; but yet they did not deter him from the path of duty. He had formerly made a sacrifice for truth and conscience sake, and had been sustained; consequently, he felt great confidence in the Lord, believing that if he pursued the path of duty, no good thing would be withheld from him.

Although he felt great confidence in the Lord, yet he felt it a trial of some magnitude, when he avowed his determination to his beloved companion, who had before shared in his poverty, and who had cheerfully struggled through it without murmuring or repining.— He informed her what the consequences would undoubtedly be respecting their worldly circumstances if they obeyed the gospel; and then said: 'my dear, you have once followed me into poverty, are you again willing to do the same?' She then said: 'I have weighed the matter, I have contemplated on the circumstances in which we may be placed; I have counted the cost, and I am perfectly satisfied to follow you; it is my desire to do the will of God, come life or come death.' Accordingly, they were both baptized into the Church of Jesus Christ; and, together with those who had been previously admitted to baptism, made a little branch, in this section of Ohio, of about twenty members, whom the brethren, bound to the borders of the Lamanites, after adding to their number, one of their converts, Dr. Fred-eric G. Williams, bid an affectionate farewell, and went on their way rejoicing:

The Lord, who is ever ready to instruct such as diligently seek in faith, gave the following revelation at Fayette, New York.

A revelation to Ezra Thayer, and Northrop Sweet, given October, 1836.

Behold I say unto you, my servants Ezra and Northrop, open ye your ears and hearken to the voice of the Lord your God, whose word is quick and powerful, sharper than a two edged sword, to the dividing asunder of the joints and marrow, soul and spirit; and is a discerner of the thoughts and intents of the heart. **Fe-** verily, verily I say unto you, that ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel to a crooked and perverse generation: for behold the field is white already to harvest; and it is the eleventh hour, and for the last time that I shall call laborers into my vineyard. And my vineyard has become corrupted every whit: and there is none that doeth good save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds.

And verily, verily I say unto you, that this church have I established and called forth out of the wilderness: and even so will I gather mine elect from the four quarters of the earth even as many as will believe in me, and hearken unto my voice: yea, verily, verily I say unto you, that the field is white already to harvest: wherefore thrust in your sickles and reap with all your might, mind and strength. Open your mouths and they shall be filled; and you shall become even as Nephi of old, who journeyed from Jerusalem in the wilderness: yea, open your mouths and spare not, and you shall be laden with sheaves on your backs, for lo I am with you: yea, open your mouths and they shall be filled, saying, repent, repent and prepare ye the way of the Lord, and make his paths straight: for the kingdom of heaven is at hand: yea, repent and be baptized every one of you; for remission of your sins: yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

Behold, verily, verily I say unto you, this is my gospel, and remember that they shall have faith in me, or they can in no wise be saved: and upon this Rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you; and ye shall remember the church articles and covenants to keep them; and whose having

faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them. And the Book of Mormon, and the holy scriptures, are given of me for your instruction; and the power of my spirit quickeneth all things: wherefore be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom; for behold, verily, verily I say unto you, that I come quickly; even so: Amen.

In the fore part of November, Orson Pratt, a young man of 19 years, who had been baptized at the first preaching of his brother Parley P. Pratt, September 19th, (his birth day) about six weeks previous, in Canaan, N. Y. came to enquire of the Lord what his duty was, and received the following answer.

A revelation to Orson Pratt, given in November, 1830.

My son Orson, hearken and hear and behold what I the Lord God shall say unto you. even Jesus Christ your Redeemer, the light and the life of the world: a light which shineth in darkness and the darkness comprehendeth it not: who so loved the world that he gave his own life, that as many as would believe might become the sons of God: wherefore you are my son, and blessed are you because you have believed, and more blessed are you because you are called of me to preach my gospel; to lift up your voice as with the sound of a trumpet, both long and loud; and cry repentance unto a crooked and perverse generation; preparing the way of the Lord for his second coming; for behold, verily, verily I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory, and it shall be a day at the time of my coming, for all nations shall tremble.

But before that great day shall come, the sun shall be darkened and the moon be turned into blood, and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked: wherefore lift up your voice and spare not, for the Lord God hath spoken.—Therefore prophesy and it shall be given by the power of the Holy Ghost; and if you are faithful behold I am with you until I come:—and verily, verily I say unto you, I come quickly. I am your Lord and your Redeemer; even so: Amen.

From the Boston Bee.

Sir—In my last I touched upon the vested rights of the city of the Saints, as they appear upon the face of the charter; and it may be proper hereafter, to go into the merits of that document, for I hold the maxim good that the "Union

is interested in the Union; but at the present time I have another subject on the tapis, which more immediately concerns the wise and honest portions of the American people. I reason from facts, no matter who may cry 'hush!' as to Mormonism, and the 'disgrace' which the State of Missouri inherits from her barbarous treatment, and unlawful extermination of the Mormon people. The great day has already been ushered in, and the voice of a Mormon is not only heard, setting forth his own rights, and preaching the gospel of the Son of God, in power and demonstration, incontrovertibly from revelation, in every city and hamlet in our wide-spread American free states, but other realms and kingdoms hear the same tidings; even the Indians, Australia, Pacific Islands, Great Britain, Ireland, Scotland, Germany and the Holy Land, where God himself once spoke, have heard a 'Mormon;' and all this in the short space of twelve or fourteen years; yea, and measures have been taken, that Russia may hear the 'watchman cry.'

Now sir, 'what has been done, can be done.' I shall not be surprised if the Mormons undertake to cope with the world. *Virtue and truth*, are twin sisters, of such winning charms, that honest men of every nation, kindred and tongue, will fall in love with them; and what hinders the Mormons, with the Bible in one hand and humanity in the other, from Mormonizing all honest men? Nothing. The meaning of Mormon, the prophet Joe says, is '*More Good*,' and no matter where it is, the Mormons will have it, and if they cannot obtain it by exertion in the world, they will merit it by faith and prayer from the 'old promise' of 'ask and ye shall receive.' But do not think that I, even I, have been Mormonized, by what I write, for I say *Nay*, though I am willing to admit, and all men of sense will do the same; the more light, the more truth; the more truth, the more love; the more love, the more virtue; the more virtue, the more peace; the more peace, the more heaven; what every body wants. The Mormons believe rather too much for me, I '*can't come it*.'

Another word on Missouri. When her Constitution was framed, they commenced the preamble as follows: 'We the people of Missouri &c., by our representatives in convention assembled, at St. Louis, on Saturday the 12th day of June, 1820 do mutually agree to establish a FREE AND INDEPENDENT REPUBLIC, &c.' *Independent Republic!* well some of their subsequent acts prove the truth of it, and as the broad folds of the constitution often conceals more than meets the eye, notwithstanding it is the *Aegis* of the people, to keep law-makers and

law-breakers within and without bounds;—let me quote from the 13th article of the aforesaid constitution, the 3d paragraph; "That the people have a right peaceably to assemble for their common good, and to apply to those vested with the powers of government, for redress of grievances; and that their right to bear arms in defence of themselves and the State, CANNOT BE QUESTIONED." This over-wise right of gun-fence was made, as I have learned, for breachy Indians, but was used by Gov. Boggs, as a *sine qua non*, pointed with steel and burning with brimstone, to exterminate the Mormons. Truly, we may ask, what is right, and what is law, contrary to the constitution? The Legislature of Missouri acknowledged the exterminating order of Boggs as constitutional, and appropriated more than \$200,000 to pay the drivers and robbers, and I may as well say, mobbers of the Mormons, for services rendered the state in 1838. *O Gladius! O Crumena!*
VIATOR.

Nauvoo, July 26, 1843.

There is something so very novel and interesting in the communication of "Viator," that we cannot let it pass without making a few remarks. Whoever the gentleman is who is the author of the following translation, he is evidently a man of great tact and genius, and of no mean literary attainments.

By comparing this translation with the translation of James, we shall find a very material difference exists between them. How far our Mormon friend may be correct, time must determine. He has given the literati an opportunity to investigate and correct, if they can. It is evident that a great deal of obscurity is removed from this hitherto mysterious chapter, by the translation of our friend; and we would respectfully invite him to proceed with his researches, whether his interpretations are orthodox or not.—Ed.

(From the Boston Weekly Bee.)

SIR:—In my last communications I briefly touched upon the rights of the Habeas Corpus law in Nauvoo, and the peculiar constitutional powers, &c., of Missouri. In this I propose to hint at the literary Spirit of Nauvoo, as it seems to be rising upon that scale of notoriety, which of what was and is, in after years, make up "the history of the times." There are many Common Schools in Nauvoo, where the *germs* of greatness are planted; and if they, as the Mormons seem very apt to do, nourish and cherish them, in a masterly manner, the world may witness the blessing of a harvest, rich, abundant, yielding even an hundred fold, of the good things of intellect.

From one of the Literati, *not the Prophet*, I

have taken the liberty to send you a new translation of the eighteenth chapter of Isaiah, which he made, not long since, from the Hebrew text of "Michaelia." It appears to me that it will compare with any of the Catholic, Church of England, or other "sectarian" translations, in point of clearness of expression, sublimity of thought, or literal application.—Perhaps Professor Stewart of Andover, and the renowned Alexander Campbell, of Bethany, Virginia, or the Sophmores of Harvard or Yale, or some "legate of the skies," will come forth to the help of the mighty, and show still a better; if so, I doubt not, Nauvoo will be ready; so here it is:—

ISAIAH, CHAPTER XVIII.

1. "Ho land, spread out as wings, which is beyond the passing of the waters of Ethiopia;

2. The sending by sea, ambassadors, and, with instruments of paper, upon the faces of the waters, go ye swift messengers unto a nation from being strong and active, ~~was~~ terrible unto the people, from which he was far removed; a nation measured by measure, but will tread down, whose land waters divide.

3. All ye dwellers on parts of the globe, and ye inhabitants of the earth, when he lifts up a standard on the mountains, ye shall see, and when he sounds a trumpet, ye shall hear.

4. For thus saith the Lord unto me, I will yet rest, and, in my place, I will spread forth light like a serene heat on leaves, as the dew of darkness in the heat of harvest:

5. For before the harvest, when the perfect sprout and the sour grapes are ripening, he will flower, and cut down the shoots with pruning knives; and with the twigs he will cut off the thorn.

6. And they shall be left together for the fowls of the mountains and for the beasts of the earth; and the ravenous birds shall go up to end it, and all the beasts of the earth shall winter upon it.

7. In that time she shall prevail to bring the gift to the Lord of hosts, of a people from being strong and active and terrible to a portion of the people, from whom he was far removed; A nation measured by measure, but will tread down, whose land waters divide, unto the gathering place of the name of the Lord of Hosts, to Mount Zion."

This translation appears very plausible from what Eadras and the Mormons say of the ten tribes being carried into a country where mankind had never dwelt, which occupied a year and a half for the journey; and that they were gathered in the last days; "the land spread

out as wings," could mean "the north and the south;" for the 89th Psalm says he created them, and although the bible throughout, holds the language that the earth hath foundations, and is set on pillars, yet the "north," according to Job, was "stretched out over the empty place," and the earth hangs upon nothing there, so that Esdras' ten tribes may live on one of the wings and be a "part of the globe," as this translation shows—and see when the "standard is set up," and return with the gift to the *gathering place*—when the Lord says to the "north give up." This is Mormon philosophy, and like all others, time must prove it.

With all the 'reasons' and 'truths' as 'thick as grass-hoppers,' as a yankee would say, the Mormons have not made me over, but I like their 'open course' of 'trying all things,' and 'proving all things,' and 'holding fast what is good.'

VIATOR.

Nauvoo, August 19th, 1843.

MILLERISM—FANATICISM.

The following is from the correspondence of the *New York Journal of Commerce*. It speaks but little of what we boast as an enlightened age. What are likely to be the results of Millerism and its kindred fooleries? Either to make infidels, or, proving to all that there is a reality of which their are base counterfeits, to lead men to embrace the true religion and secure their consequent happiness.

Bridgewater, Conn., Sept. 7, 1843.

Messrs. Editors:—The Miller Camp Meeting which has lately been held in our vicinity, on the line of the Housatonic Rail Road, at a place called Stepney, came to an end on Tuesday morning or Monday night. Such a scene of confusion, fanaticism, and impiety (as it appeared to me,) has never been equalled in this country since Columbus first stepped on our shores, unless in the case of Matthias the Prophet, whose career was short, and endeavored to prove that the world would come to an end in 1843. He spoke of the judgment and eternity with a great deal of solemnity. During his preaching, a man pretended to be inspired, passed up and down the camp with a great leaf in his hand, waving it over his head, and crying 'Hallelujah' and 'Glory,' at the top of his voice." He soon began pointing his finger at certain individuals, making at the same time a muttering sound, with his mouth closed, which the Millerites said meant, that the individual to whom he pointed was to all intents and purposes, internally damned. Thus he went from one to another sealing up forever and ever the damnation of individuals—and the leaders all testified that the man was inspired.

and it would not answer to stop him, for that would be sinning against the Holy Ghost, which sin could not be pardoned. At night, however he was taken off the ground by his father and confined for a time. On Monday, another man by the name of Campbell got inspired, and went through similar performances, being joined by many others affected in the same way.—It is impossible to describe the scene. Any person wearing a breastpin, artificial flowers in their bonnets, or a safety chain of gold, or a gold watch, was pointed out as lost. These fanatics would fall on their knees, and demand of others to fall before them.

They pulled off breastpins and finger rings and threw them away—broke up safety chains and scattered them to the winds. One lady was induced to take out a whole set of false teeth and throw them on the ground, which were stamped in the dirt. Others cut off their hair, which they were told was their idol; pulled it out and tried to persuade their friends to do likewise. Two young ladies from Bridgeport were also inspired, and pronounced was upon individuals who did not believe as they did, by pointing their fingers and making this muttering noise, groaning, &c. A Mr.—minister of the Episcopal church at —, mounted the stand to make some confession and declared that he should be no longer minister of that particular church, or any other, but should do what he could for this great cause.

He was pointed at, however, by the inspired man, and had to leave the stand. A Methodist minister, by the name of Fuller, and a Baptist by the name of Gregory, were both sealed over to eternal damnation by these inspired ones. They were, however, not so easily frightened. The Methodist Fuller, commenced praying.—For a while all went well—the Millerites crying 'Glory,' 'Hallelujah,' 'Praise God,' &c., till soon he prayed for the poor deluded ones who thought they were doing God's service and were not, asking that the devil might be cast out of them. Whereupon the Millerites cried, 'take him away,' 'stop him,' 'his damnation is sealed,' and laid their hands upon him. Fortunately there was friends enough to protect him. The Millerite preachers said all this was the Spirit of God, till Litch, of the 'Midnight Cry,' saw how things were going, and announced from the stand, that these things were of the devil, and that the Millerites must leave the ground. One minister declared that the world would come to an end this year. 'It was just as sure as preaching.' Others of the Millerites said it would be the seventh month from March 1843. Others, that we should never see the 1st of October, 1843. But this meeting en-

ded, and the inspired ones fled. It was well for them that it did, for the people were about adopting such measures as would protect their wives and daughters from the insults of these deluded men.

I have not told you the half, nor need I. Are these the doctrines of the Bible, and is this Millerism carried out?

*This was said to be the Millerites, one of the latter day signs and wonders which the world could not understand.

†We leave this name blank because the writer has not given us his own name, which he should have done for our private information, that we might know the degree of confidence to which the letter is entitled. We never make public use of the names of correspondents except with their own consent.—*Eds. Jour. Com.*

COMMUNICATIONS.

[For the Times and Seasons.]

BAPTISM—THE MODE OF ITS ADMINISTRATION—ITS EFFICACY—DR. MO-SHIEM—STATE OF THE RELIGIOUS WORLD—THE APOSTACY, &c. &c.

BROTHER TAYLOR:—

The subject of baptism is a topic of considerable controversy in the religious world. Religionists entertain various conflicting opinions as regards the mode of its administration, the efficacy of the ordinance, and the essential nature of the same. Ever since the first century this has been one heated topic of controversy, and has afforded a wide spread field of argument to biblical commentators, and ecclesiastical historians. It is an item of so much importance in the religious theory, and involving considerations of such great moment, that the world has become flooded with dissertations upon the subject; all advocating such a lengthy train of conflicting views and doctrines, that the readers and writers themselves, have become lost upon the wide sea of metaphysics and engulfed in the yawning labyrinth of that mental darkness which now seems to brood so generally over the religious world. The scriptural blindness of men has grown so great that they have wandered off into the bewildering mazes of their own folly, until their countless theories, and chequered sea of dogmas, flow down upon the present age, as regardless of the doctrines of the apostles, taught in the primitive church, as the burning lava from the crater of Mount Vesuvius is of the tender plant that here and there springs up during the intervals of its periodical overflow. The spirit of enthusiasm has become so heated in the great even of contest, that when they get some plausible theory into their heads, they become de-

perate; and if they cannot bend scripture into unison with their opinions, it is thrown aside, and by some glare of vague philosophy, or species of literary legerdemain, they work out the great problem under investigation, in as reasonable a light as the rotten premises will allow. Some hold that baptism is essential to salvation, others that it is not,—some hold to immersion, and others contend that sprinkling is the correct mode of administering this ordinance. But we are under the positive conviction that there is not, and never has been, but one true and legitimate way by which penitents are received into the kingdom of Christ. There is but one channel through which aliens or foreigners are received and made citizens of the government of the United States, and that particular channel is clearly defined in the constitution. Upon the same principle we argue that there is but one door through which aliens from the government of heaven can be received and made legal citizens thereof, and that particular door is defined in the Bible, that great constitution of the kingdom of God. The Bible holds precisely the same relation to the government of heaven, as the constitution does to the United States. The latter binds together the great compact of States; provides for the protection of the government against foreign innovations; points out the modes by which official duties are to be performed in its various departments; defines the ceremonies constituting men legal agents to legislate or perform any duties of a national character, and defines the power and authority delegated to each.—The constitution of the government of Heaven, (the Bible) provides for the same things. If a legislative body enacts laws derogatory to the provisions of the constitution, upon those laws being carried before the supreme court of the United States, for a decision upon their constitutionality, when the fact appears to the mind of the court that they are unconstitutional, it is so entered upon the record, and they consequently become null and void. Upon the same principle we argue, if the officers of the government of heaven, in their deliberative councils, enact laws which the constitution of that government, (the Bible) does not guarantee, they are pronounced unconstitutional by the high court of heaven, and they consequently become illegal, and lose their force. These conclusions are certainly logical and the arguments incontrovertible.

Then some of the religionists of the day should be careful how they proceed, lest their religious theories be pronounced illegal when their constitutionality comes to be tried, for

there will be danger of their being numbered among the transgressors instead of being set down as orthodox. For, says John, second epistle, I: 9; 'Whosoever transgresseth and abideth not in the doctrines of Christ, he hath not God. He that abideth in the doctrine of Christ, he hath both the Father and Son.'

The reader is here brought to a very nice and important point. We will now see if the forms which some of the sects of the present day have adopted, relative to the ordinance of baptism, are constitutional or not. Let us compare them with that great touch-stone of truth, the Bible, and see if the principles of one are consonant with the doctrines of the other. If we can ascertain the sentiments of the apostles upon this point, and learn from the scriptures, the manner that they administered the ordinance of baptism, we shall, in our opinion, be getting pretty near the constitutionality of the matter. As this is to be our course of reasoning, we solicit the reader to divest himself of all his former opinions, that are not scriptural, upon this subject; untrammel his mind by driving out the fabulous sophisms of the age, and expose it to the broad light of reason, by chasing therefrom the multifarious theories and fulsome dogmas of fallible man. All prejudices should be extracted from the mind before entering upon the investigation of any subject; otherwise the attempt to reason candidly will be futile, and the forcible truths of sound argument will fall innoxious to the ground. When the channels to reason are closed up by the force of education, by bigotry and superstition, that the rays of truth cannot find ingress thereto, we might as well address ourselves to the sensibility of a stone, (for it is as intelligent as such a mind,) or hold converse with the uncivilized denizens of the Rocky Mountains.

As the Bible is to decide the question now under investigation, it will be well to adopt some scriptural rule of interpreting it. St. Luke, X: 25, 26; 'And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law?—how readest thou?' It seems from this, that the Savior designed that the scriptures should be understood literally, and that they mean what they say and say what they mean. 2d Pet., I: 20, 21; 'Knowing this first, that no prophecy of the scripture is of any private interpretation, for the prophecy came not in olden time by the will of man; but holy men of God spake as they were moved upon by the Holy Ghost.' As these rules are very good for understanding scripture, we will make use of

them upon the present occasion, and see where they will leave the sects of the day. The sectarian spiritualizing machine has done such an extensive business, and made so many wonderful and frightful developments to the world of late years, that we have sometimes wondered whether it was not propelled by the powerful incentive of steam, or aided by that incomprehensible magic which achieved the unwithering laurels of the excentric Sinbad. At all events they seem to partake of the nature of this remarkable genius, for as he 'scorned to meddle with any but the most 'resplendent gems,' while perambulating the 'valley of diamonds,' so do the sectarian clergy scorn to meddle with any scripture but just such passages as they can run through this mighty engine, and warp into the proper shape to suit their private predilections. But we will not be more severe than the real nature of things will admit. Truth however, must be brought to light.

We propose to hold forth no doctrines that are not clearly proveable by the Bible; for as Paul says, so say we: Gal., I: 8; 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.' Let us see then, what the apostles say relative to baptism. We are going to let them have it their own way, without the interference of spiritualizing machines, modern humbugs, or popular dogmas.

Mark I: 4; 'John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins.' Be careful John! you will get into litigation with some of our modern divines before you have fairly taken your text; for some of them do not believe in remitting sins by any such process. Then you believe in baptism for the remission of sins, do you John? It is rather suspicious from the above quotation, that this is the case. Then we believe in it also! Mark, I: 5; 'And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.' In the river Jordan! What a pity it is that John was not as fruitful in invention as some of our educated ministers, at the present day. If he had been as deeply absorbed as some of them are in the love of worldly arrogance, it is probable he would have invented some mode of baptism different from the one here expressed. John said he baptized them 'in the river Jordan.' Then he must believe in immersion? Yes, we believe he did; but we will see before we get through if he talks any more about being 'in the water.' Luke, III: 3; 'And he came into

all the country about Jordan, preaching the baptism of repentance for the remission of sins.'—It really appears that this doctrine of baptism of repentance for the remission of sins, was a very favorite doctrine with the apostle. 'The old adage says, 'it is altogether in ones' taste!' This may account for the great aversion some people entertain for John's religious opinions. To get around the apostle's way of baptizing, some of the wise men of modern times, pretend that his system was not correct; that it was not approbated of God. We would ask such to read Mat., III: 13; 'Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him.' It appears that Jesus recognised John's system as being correct, the opinions of our numerous wisemen to the contrary, notwithstanding. Mat., III: 14, 15; 'But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.' O, what a lesson is contained here for those who deal in non-essentials to learn. Here we see the Son of God—the Savior of the world—who came from the mansions of eternal glory—where he is now 'exalted at the right hand of the Father'—yielding to the waters of baptism. For what purpose? 'To fulfill all righteousness.' Poor mortal man! If it was necessary for our Savior to 'fulfill all righteousness,' by being baptized, how much more binding ought it to be on you to do the same! The God of heaven never deals in non-essentials! Mat., III: 16, 17; 'And Jesus when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him.' And a voice from heaven, saying, this is my beloved Son, in whom I am well pleased.' Oh ye wise world of ignorance and folly! read the above passages and learn wisdom therefrom! 'And Jesus, when he was baptized, went up straightway out of the water.' This we consider positive testimony that immersion is the correct mode of baptism. 'I acknowledge' says one, 'that our Savior was baptized by immersion.' You do. Then you virtually acknowledge that immersion is the only true mode of administering the ordinance.—'But I believe the apostles baptized in different ways.' Yes, sir. We will give you the privilege of believing as you please; but let us see what Paul says about it. Eph., IV: 4, 5, 6; 'There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all,

who is above all, and through all, and in you all.' All must acknowledge, if the Apostle Paul told the truth in these instructions to the Ephesian church, that there is incontrovertibly but 'one baptism.' Every person of common sense, who knows any thing at all of the nature of God, must also acknowledge, if Jesus was going to be baptized to 'fulfill all righteousness,' that he could not effect the object by being baptized incorrectly. JAMES.

(To be continued.)

The following is an extract from a letter written to us by a brother in Liverpool, (Eng.) a gentleman of high respectability. It was intended merely as a private letter; we think, however, that the following extract may not be uninteresting to many of his friends in this place.

LIVERPOOL, ENGLAND,
No. 20 Upper Pitt Street,
June 17th, 1843.

DEAR BROTHER:—

I cannot conclude without adverting to my former letter, which I then penned under my then present feelings, which seemed to forebode an approaching storm—confirmatory of the testimony of the Lord's servants—that men's hearts should fail them, &c., &c. Little did I think that the day was so near, when I was writing to you, there would be such an outbreak so soon throughout the land as what then took place—and although it did not burst into the open blaze of rebellion, yet there were such clear indications that the spark was all but kindled—that made it manifest the day was not far distant, that should such another popular commotion take place, nothing could stay it.—You will have perceived from the Star and other resources, how fearfully this town in particular has been visited by destructive fires. Scarcely does a week pass over without one taking place. Even this week has added one more to the fearful number. An extensive Soapery, near Richmond Row, has been entirely consumed. Loss about £30,000. These things, added to the general stagnation of trade and scarcity of money—the general discontent which is lingering for vent in the bosoms of an half starved and famishing population—the sudden and simultaneous movement of the Irish nation in favor of the legislative Repeal of the Union—strengthened as they are, too, by their countrymen here and elsewhere, indicate fearful things. In fact, look whatever way we may, all seem to portend a mighty change and convulsion in the political and social atmosphere: and if we look to the professing religious world, the storm seems to be gathering nearer and nearer.

You will also have read of the dismemberment that has taken place in the *Scottish Church*; the rapid and wide-spreading 'heresy' existing in the national, established under the name of *Puseyism*, or *Popery*, as some call it. These, and the ever restless spirit of the various sectarian churches, watching with a jealous and malicious eye, the movements of their mother—indicate that all is not peace within their borders—and foretell something that should make men's hearts quail within them for fear. When I look at these things in conjunction with the word of the Lord, spoken in these last days, my heart sickens at the contemplation; and I again and again 'long to be in your midst.'—Brother Ward has been anxiously waiting to hear from you, relative to the continuation of the *Star*. There is a very general wish expressed by all the churches for its continuance; and it seems highly desirable that the church should have some channel of communication with its respective branches, independent of the good it may diffuse through other mediums. Of course this is only my own opinion. You will no doubt have heard also that we have given up the Music Hall, and taken a smaller place, called the 'Portico;' but no sooner had we done so, than we were sadly annoyed, and shortly after received notice to quit. In consequence, we were glad to go back again to the Music Hall, at a reduction in the rent of £12—so that in the end it was overruled for good. We are now comfortably fixed again in the Hall—a place, I have no doubt, is often looked upon by the saints with peculiar feelings of delight and gratitude. Many may say, 'it was *there* that I first heard the glad sound of the gospel from your lips—it was *there* we first enjoyed the fellowship with the saints—it was *there* we first testified of the goodness of God to us—it was *there* we felt the power of the Holy Ghost, illuminating our minds, dispelling the dark clouds of ignorance and sectarian bigotry—it was *there* we heard of Zion, the city of our God—it was *there* we first heard that God had again spoken from the heavens—called his servant "Joseph," to be a Prophet and Seer.' These, with many other glorious truths, we have heard from you and others, sent of God, within those walls; and they, with us, I doubt not, love the "*Music Hall*." * * *

W. ROWLEY.

(For the Times and Seasons.)

NAUVOO, SEPT. 11TH, 1843.

MR. EDITOR:—

Sir,—After an absence of several months, I have returned to our beloved city, and feel under obligations to render an account of my stew-

ardship to my brethren, and give them a short history of my travels, while absent from them. I left here sometime about last Christmas, and proceeded south, in company with elder Henry B. Jacobs, until we arrived in the southern part of this State, where I had labored in the fall before—at which place we stopped some time, and labored. Owing to the extreme cold weather, and the blocking up of the river, I was unable to proceed farther on my journey south until spring, when I proceeded on my mission to Tennessee, leaving brother Jacobs in the southern part of this State, where he labored with considerable success—baptizing some ten or twelve persons. After I left him, I landed in Nashville on the 7th of May last, in company with elder John S. Twiss, and immediately proceeded to the ground appointed for us to labor on, and commenced operations. Brother John S. Twiss, after laboring with me a short time, returned home; after which time I continued to labor in several counties in Tennessee, for nearly three months, with considerable success. I baptised twenty-eight persons, and organized a branch of the church in the western part of Rutherford county, amidst great opposition. I would here inform you that I encountered Lieutenant Dickey, who, you will recollect, was a Lieutenant in Bogart's company of mobbers in Missouri, and who, of course, resorted to every possible resource in his power, to put down the cause of truth, misrepresenting the difficulties in Missouri. But it would not all do—the power of God was manifested in many instances, and Dickey's machinations against the gospel of Jesus Christ, proved of no avail; and I found, by a straightforward, independent and firm course of conduct, that I succeeded in allaying the prejudices of the community to a very considerable degree: and there is now an opening through several of these counties for quite a number of elders.

During the time I spent there, I received calls regularly to preach, many that I could not possibly attend to; and were there a number of efficient elders sent to occupy this ground, much good would be done.

During my mission, I encountered great opposition from the various sects of the day: but 'truth is mighty, and will prevail;' and by the help of the spirit of God, I succeeded in fastening it on the minds of many. Thus the prophecy which was put on my head before I left Nauvoo, was literally fulfilled. The power of God was manifested in healing several who were sick—one in particular—who had been sick near seven months, was restored to health

immediately! But I must bring my communication to a close, for it is already longer than I intended; and if you think it would interest the readers of your valuable paper, you will please publish it.

Yours, with great respect, &c.,

JOHN D. LEE.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, SEPTEMBER 1, 1843.

TO OUR PATRONS.

We owe an apology to our friends for the late and untimely issue of this number. It may be generally known that Mr. Woodruff is, and has been absent for some time in the east; his absence has necessarily thrown more business upon us. This together with the sickness of some of our hands during the late sickly season, has caused us to be behind the day of publication. As we did last year, so we propose doing this; at the end of the volume, which is now near, to rest two weeks, and commence the new volume a fortnight later than the last. This will enable us to complete this volume before the commencement of the new one without interfering with it; it will be an accommodation to us, and we hope will be found satisfactory to our readers.

MYSTERY OF GODLINESS.

There is nothing perhaps, that is more talked of or written about, or that is made a subject of critical, if not of philosophical research, than the subject of godliness; and there is nothing that evades the grasp of human intellect, and outstrips the genius of the most profoundly wise, so much as that subject. The geologist may dig into the bowels of the earth, and open the different strata of minerals; the decomposition of vegetable matter; the process of petrification; the various changes of the different strata; and the length of time that it takes to effect those changes: together with the various specimens of timber, shells, bones, fossils, &c. &c., form sufficient data whereon to found an hypothesis that must lead to certain conclusions pertaining to the organization, age and revolutions of the earth. But he may at the same time be most egregiously ignorant of the principles of godliness. The Astronomer may make himself acquainted with the heavenly bodies; understand perfectly the motions of the solar system; and with the capacious mind of a Newton or Herschell, dig out and unravel the

mysterious windings of the celestial spheres, and know nothing of those principles that govern the Almighty, and regulate the affairs of his kingdom; who spake, and worlds rolled into existence, and who upholds those worlds "by the word of his power." It has evaded the grasp of the linguist, the philosopher and the sage; and the divine has had to exclaim as one of old, "great is the mystery of godliness."

The very nature of religion has been a stumbling block to many of our philosophers, who, because they could not, with mathematical precision, demonstrate its various problems, unravel its hidden mysteries, and drag into daylight, its incomprehensible truths, have proclaimed godliness a farce, religion a delusion, and its votaries fools. It is true that there has been, and now is, a great deal of priestcraft in the world; and it is equally true that the thing called religion, has been very much abused; and that godliness is too little thought of, and less known: but the abuse, mal-administration, or neglect of principle, does, by no means, prove that the principle does not exist, that it is not correct; nor does it prove that it is not calculated to meet the exigencies, and wants of the human family, nor to promote their highest interest, peace and prosperity on earth, and their eternal happiness in the world to come.

There are various grades of intelligences in the world; and the scale of human intellect, is very dissimilar. One man may fully understand how to make a ditch, or to cut down a tree, but could not comprehend the motion of the heavenly bodies, however clearly defined, nor could he understand the principles of trigonometry or algebra; not because the principles are not demonstrable, the problems may be solved, and the principles demonstrated with mathematical precision; but the man is equally ignorant of the principles, proofs, and ideas; and his mind incapable of comprehending them; and they, of course, however intelligent and lucid, are no proofs to him. If there is this disparity of intellect between man and man, how much greater difference there is between God and man; and how incapable man must be, unless it is revealed to him of finding out God, who is the fountain of wisdom, and the source of all intelligence. Well might it be said of old, "canst thou by searching find out God? canst thou find out the Almighty unto perfection? it is high as heaven; what canst thou do? deeper than hell; what canst thou know? the measure thereof is longer than the earth, and broader than the sea." We are moreover told that, "as the heavens are higher than the

earth, so are God's thoughts above our thoughts, and his ways above our ways." Under those circumstances, we seek in vain to know God, unless we seek in his appointed way, and obtain the intelligence that he himself, imparts.

There has been something mysterious in all the dealings of God with the human family, it in the pages of the sacred oracles of truth we trace the finger of Jehovah, we shall find that there are many things that to us are inexplicable, and which to the persons concerned in the age in which they transpired, would be dark and mysterious. If we notice the situation of Noah, called to build an ark upon the dry land, it certainly was a curious project, and calculated at least to bring upon him the witticisms and raillery of the generation in which he lived; our wise men could not have accounted for it upon any philosophical principles, and of course would have pronounced it folly: and the generation in which he lived were, we presume, equally wise, if we may judge from their conduct; for none of them made preparations for themselves, nor did they avail themselves of the ark that was built by Noah.

Abraham was placed in a peculiar situation when the Lord called him to offer up his son Isaac. How the promise of God was to be fulfilled to him, was indeed mysterious. He had stated that in "Isaac his seed should be called;" and yet he tells him, peremptorily to offer up his son, the only possible channel through which he could fulfil the promise of God made to him. His removal from the land in which he lived, to the land of Canaan, was equally as mysterious, and would appear as singular and visionary to the people with which he was surrounded. The Lord said to Abraham, "get thee out of thy country, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation," &c. Genesis, xii: 1, 2. And Paul, in speaking on the subject, says, "he went up, not knowing whither he went." Now suppose we imagine to ourselves that we see the venerable Patriarch, starting off, with his household, on this expedition, agreeable to the word of the Lord, in company with his nephew Lot, and we see some of their neighbors, relations and friends, surrounding them. We might imagine that something like the following conversation would take place:

Abraham, what are you packing up your goods, gathering your flocks and herds, and saddling your asses for? You look as though you were going on a journey. I am going on a journey, answers the Patriarch, at the com-

mand of the Lord. Whither goest thou, they again ask. I do not know, is his unsatisfactorily reply. What! with astonishment they ask, the Lord has told you to go somewhere, and you do not know where! you must be under some fatal delusion! Are you going to leave a certainty, for an uncertainty? Are you going to leave your friends, your kindred, and your father's house, to wander into a strange land that you do not know of, nor the people, nor even where you are going: strange infatuation. I go, says Abraham, at the bidding of the Almighty. Ah! we do not believe the Almighty would tell you to do such a thing. No matter, says he, whether you believe it or not, I go.—Then, for God's sake, leave your wife, your family, your cattle, and Lot's family—do not bring destruction upon them. If you must go, first ascertain where you are going—find out the location, and then return. But the "father of the faithful" is unwavering, and he went up, "not knowing whither he went." No doubt but that his neighbors and friends would consider him a fool, not understanding the principles by which he was actuated.

The history of Moses furnishes us with many mysterious movements that to many would be altogether inexplicable. The circumstances connected with his departure from Egypt; the forty years travel in the wilderness, when forty days would have taken them to the land; their passage through the Red Sea, when they could have easily avoided it, and have gone a much nearer way without passing it; the earth opening and swallowing Korah and his company; the falling of Manna, of Quails, and many other circumstances, are indeed to us peculiar. The history of Joshua, the Judges, and of the Prophets, abound with circumstances of the most peculiar kind, and which can only be accounted for upon the principles of faith. The Sun and the Moon standing still; the walls of Jerico falling, with the sound of ram's horns; Sampson killing so many with the jaw bone of an ass; lifting up the pillars of the Temple, and causing the building to fall.

The case of Gideon's going forth with his little company, and discomfiting the enemy; Elijah's raising the dead and being translated, and ten thousand other things that might be mentioned are to the world a paradox, and would be the same to many of us, if we had to experience them. Add to this the many peculiarities, some of which would naturally be revolting to us, the many wives of Solomon, David, and other great men. The case of Hosea's being told to take unto him a wife of whoredoms, and children of whoredoms; that

of Ezekiel's being told to lay on his left side and bear the iniquity of the house of Israel, three hundred and ninety days, and forty days on his right side, for the iniquity of the house of Judah, and to mix up his food with his own dung; Ezekiel, 4: iv. The circumstances of Jeremiah's being told to hide the girdle until it should be marred, and also his command to break the potter's vessel, in the presence of the Jews, as typical of their overthrow are not without their peculiarities. Indeed the whole of the dealings of God with the human family, are to us mysterious, and can only be accounted for upon the principle of faith. Hence we are told that "as high as the heavens are above the earth, so are the Lord's thoughts above our thoughts, and his ways above our ways."

(To be Continued.)

(For the Times and Seasons.)

WHAT IS BABYLON.

Ancient Babylon was a large city, in the land of Chaldaea, which was destroyed, or left desolate, because of its pride and wickedness.—To this land the Israelites were taken captive, and for their sins, the Lord required of them that they should put their necks under the yoke of the King of Babylon, which took place about five hundred and ninety-seven years before Christ—a very few years after Lehi left Jerusalem, at the command of God, to go to the land of America; and it was partly to escape this that he was directed to go out. Jeremiah prophesied of Israel's captivity there; and while Israel were there, he prophesied of the overthrow of Babylon, in the fiftieth and fifty-first chapters in particular, as well as Isaiah and others; but these two chapters he wrote and sent Seraiah with it to Babylon—told him to read it in the city, and then tie a stone to the writing or roll, and cast it into Euphrates, saying "thus shall Babylon sink, and shall not rise again from the evil that I will bring upon her;" and in about seventy-four years, according to his story, drinking wine in the golden and silver vessels which had been taken out of the house of the Lord, and put in the house of his gods, a hand-writing appeared on the wall, and struck him with horror, which the prophet Daniel interpreted thus: "Thou art weighed in the balance, and found wanting; * * * thy kingdom is divided, and given to the Medes and Persians." The king was slain, and all the judgments pronounced against the city were duly fulfilled; but it is plain that this Babylon was a type of something else. Of this anti-type, John the Revelator speaks in the seventeenth and eighteenth chapters. There are also many references to the same in Jeremi-

ah, which any one, who carefully compares the prophecies together, will readily see; and this Babylon John calls Mystery, Babylon the great, the Mother of Harlots, &c., the *Whore* of all the earth. A whore is one who has been espoused to some one, and another has committed adultery with her; and a harlot is one who has not been espoused, but has been committed adultery or fornication with. These terms will only apply to the female sex. Now we see that Paul spoke of the church in this manner: "I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I might present you as a chaste virgin to Christ." In another place, he says:—"The law was dead, so that she (the church) might be now married unto another, even to Christ." And again in the nineteenth chapter of Revelations, "The marriage of the Lamb is come, and his wife hath made herself ready." And again: "She (the church) is called the Bride, the Lamb's wife;" and in Revelations chapter twelve, "There appeared a wonder in heaven; a woman clothed with the Sun, and the moon under her feet, and upon her head a crown of twelve stars: and she brought forth a man child, who was to rule all nations with a rod of iron." See also the second Psalm. This woman is evidently the church of Jesus Christ, in her purity, and beauty and strength; and as the bride is expected to be adorned, so also was the church. 1st Corinthians, 12c: 8v.—Her ornaments were wisdom, knowledge, faith, the gifts of healing, miracles, prophesy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues; with a band of guards, or a foundation of apostles and prophets, which were to guide and direct her as the high council of her Lord, until he should return, by which means she was beautified with charity, and all the graces of the spirit of her lord and master, to be the light of the world, and in whom God himself always dwells through the spirit, that all who should come into her bosom might find delight, and joy, and peace; until the Lord should return—*yes*, that she might be, and exhibit the fullness of him that filleth all in all: and as the faithful wife has a right to act in her husband's name, and whatever she does, her husband must be accountable for. She has the key of his house, and has access to his treasures, so whatever she (the church) bound on earth, was acknowledged in heaven, and bound there; what she loosed on earth, was loosed in heaven, and whatever she did in the name of her lord, was the same as though he himself had done it—but only while she walked, according to the rule

and order of her lord's house, and kept herself pure, and did not forsake her first love. She had also the power to add to her household, by adopting into the family all those that were willing to come. This she did by begetting them anew, by their being born again, of the pure element of water, and then laying her hands upon them in the name of her lord, that they might receive her spirit; thus she was to be fruitful and increase, until his return, when the marriage should take place; as in Revelations 19c, and 7v—also Matthew 25c, 1, &c.—for hitherto she had been as Mary was with Joseph—espoused, but they had not come together, although the contract or covenant was confirmed.

But in the 17th of Revelations we have a different character set forth, although evidently the same person. She is there called "the great Whore that sitteth upon many waters, with whom the kings of the earth have committed fornication; sitting on a scarlet colored beast, full of names of blasphemy." Would John have called her a whore, if she had been innocent and pure? No! Then if she were really worthy of that appellation, she must have left her first love, and taken other lovers. And who had she taken? the world: and she was the whore of all the earth—then had she not broken her covenant with her lord? Certainly; and she became so adulterous and base that she, like all such characters, could not endure the company of the virtuous, but put them to death, until she was drunk with their blood. While she stood in the covenant, the world hated and persecuted her, as did Nero, Maximus, and others, and thousands of the true saints proved their fidelity to their lord by losing their lives by the hands of the wicked; but she, by degrees, became corrupt: she took into her house those that were not honest, and so the mystery of iniquity soon began to work—and the Lord suffered the wicked to oppress, and to destroy them; and just when she was almost worn down, partly by her own corruption, and partly by persecution from the world, Satan, to effect their overthrow, steps forward, as he did to the Savior, with the world in his hand. All, at once, turned a friend, in the person of Constantine, presented her with a gorgeous robe of purple and scarlet color, decked with gold, and precious stones, and pearls, and a golden cup to put into her hand. She is not required to give up her power or authority, but to retain her form as before. This was like setting a bait, to catch a fish; and a large fish the world caught at that time—even the gain of the priesthood, which has been very extensive. This bait she (the church) takes, and at once rests from her

toils and persecution, and receives therefor robes and honor: but some of her children, still true to their lord and to the covenant, protested against her conduct. This at once brought upon them, her sore displeasure; but her anger only shewed them the more plainly her corrupt and fallen state; and they could not but exclaim against it. There was no way left but either to return to their first love, or to get rid of those that would expose her corruptions; and as she approved of her new lord, and the treasures and honors he conferred upon her, that she could not give them up, she had learned from her new lord, before her espousals to him, the art of martyring, and soon had recourse to the same expedient to get rid of those she could not reconcile to their lot. The rack was again put in operation by her authority and direction;—the inquisition, the bastille, and the dungeon, were again occupied by the firm remaining, faithful saints of God. Their blood again drenched the ground, but by different hands—even those of their mother, who, as soon as she found the sweetness of power, became arbitrary in her measures; and was soon drunk with the blood of the saints, and her virtuous daughters were looked upon as a virtuous woman is by a whore; and she no longer admitted them to her polluted bosom—and now as she had left her first love, and had broken the covenant with him, she no longer has her name upon her, the Church of Christ, the Bride, the Body of Christ; but in legible characters her name is written on her forehead, Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth; and a golden cup is in her hand, full of abominations." Instead of the ornaments of wisdom, knowledge, faith, and the gifts of the spirit, as healing, tongues, miracles, and the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone, she now sits upon a scarlet colored beast, full of name of blasphemy, having seven heads and ten horns, and she is arrayed in purple and scarlet colors, and decked with gold and precious stones, and pearls. In these she shines—of these she glories; she begins to trade in these things, and in "silks, and all manner of vessels, of ivory, of most precious wood, and of iron, and marble, and brass, and cinnamon, and wine, and flour, and beasts, and sheep, and bodies and souls of men." Any thing by which she might obtain her beloved mammon, she still acts in the name of her lord, her first love; but she does not acknowledge her authority—her children may lie as did Ananias and Sapphira; they attempt to purchase the gift of God with money, as did Simon Magus: others can put forth their hands to the priesthood, as did Uzza;

men can murmur against her authority, as did Korah and his company; or find fault, as did Miriam. They could curse their priests, and and their priests could curse the people; or bless the wicked, and it was all one. There was no manifestation of wrath or of blessing. She administered the ordinances of adoption, though in a different manner. She laid on her hands, on the pure, or on the impure, alike in vain.—There was no spirit of adoption, no unction of the Holy One, to guide her sons into the truth: but war and confusion ensued, instead of peace and unity—the works of the flesh, instead of the fruits of the spirit.

In process of time, some who could not sanction her wickedness, left her pale, and endeavored to build up a fabric of their own; but with no other authority than what they had received from her, under the broken covenant; thus have many done, but as they rose to influence, they have trod in the steps of their mother—thus “the laws are transgressed, the ordinances changed, and the covenant broken:” and thus from the days of our fathers we have gone away from his ordinances, and have not kept them, saying, what profit is it to keep them! But the Lord is about to return, and there must be a bride prepared; and he has therefore renewed the covenant—he is taking to himself a new spouse—is adorning her with all the beauty and glory of the former covenant, or his first spouse—wisdom, knowledge, and all, according to the former manner. The new bride is shining forth in the dress and ornaments of the first: and no sooner does the old mother behold her, than she is provoked at the sight. She tries to make good her claim to the house and property of her first love. She would fain have it that she has not broken the covenant; but she fails in the attempt. The more pure the new spouse, and the more she demonstrates her claim to the house and the honors of her lord, so much the more is the old lady alarmed and vexed—and thus will she continue to be, until by surprise she is taken, as was ancient Babylon, and a mighty angel shall cast a mill-stone into the sea, and say: “Thus shall Babylon fall, and rise no more at all!”

JOSEPH FEILDING.

OBITUARY.

DIED—In Kirtland, Ohio, on the twentieth of June last, ANNA KELLOGG, consort of elder Hiram Kellogg, aged forty-nine years. Sister Kellogg was a strong believer in the work of the last days.

Also—on the twenty-fifth of August, CASSANDRA, eldest daughter of elder Hiram Kellogg, aged eighteen years.

CONFERENCE PROCEEDINGS.

CONFERENCE MINUTES AND RE-ORGANIZATION.

(Continued from page 303.)

The president then made some very useful remarks with regard to appointing and selecting the high council, and said that they should be men of wisdom, and those who would observe the laws of God, and the Word of Wisdom, for unless a man would be wise for himself, perhaps he would not be wise for his brethren in an hour of danger. It was then.

Resolved, That Wm. Woodland, Solomon Hancock, James C. Snow, James Israel, Edmond Durfee, Daniel Stanton, Moses Clauson, Joseph S. Allen, Philip Jarner, Henry Eutemah, Reuben Daniels, and Horace Rawson, compose the high council: Elder Kimball, during the appointing of the high council made some general remarks upon the Word of Wisdom. He commenced by saying that he always despised a penurious principle in any man, and that God despised it also, for he was liberal, and did not look at every little thing as we do; he looked at the integrity of the heart of man, he said some would strain, nip and tuck at the Word of Wisdom, and at the same time they would turn away a poor brother from their door, when he would ask for a little meal for his breakfast. He compared it to the man that was stretched upon the iron bedstead, if he was too long they would cut him off, if he was too short they would stretch him out; and again he said it made him think of the old Indian, who stood so straight that he leaned a little the other way, and the best way was to stand just erect.

In the after part of the day, he renewed the subject by saying, that he did not wish to have any one take any advantage of what he had said, for he spoke on general terms, but said that he had always obeyed the Word of Wisdom, and wanted every saint to observe the same; he said when he was in England he only taught it once or twice in public, and the saints saw his example and followed it; so likewise when the elders go to preach, if they will observe the Word of Wisdom, all of those will whom they bring into the kingdom; but if they do not, they cannot expect their children will, but they will be just like themselves, for every spirit begets its own; neither will such elders be able to do much good, for the Holy Ghost will not dwell in them, neither will the Father nor the Son, for they will not dwell where the Holy Ghost will not dwell, and neither of them will dwell in unholy temples. He said that he wanted wise and honorable men to fill re-

sponsible offices, who are worthy. He then closed this subject by recommending the saints to observe the counsel of President Morley.—He made some very appropriate remarks with regard to the Temple and Nauvoo House; he said we might seek to build ourselves up, and to establish a city, but we would not prosper unless we assisted in building these houses and then we might build ourselves up and have a glorious city; here he said he did not speak by way of chastisement; for he would give this branch the praise of doing what they could and of living united, but this branch together with all others will be subject and amenable to Nauvoo, for Nauvoo is the head and it is necessary to feed it, but if we neglected the head and feed the foot, then the head would starve to death; and again, should we fail to build those two houses, then all our attempts would be vain, and we should be cast off with our dead.

After the remarks of Elder Kimball, James C. Snow was unanimously chosen the resident clerk of the branch. President Morley then offered some remarks concerning the place for the laying off a town, when it was motioned, seconded and carried, that the president should appoint the place.

Elder William Curtis was then appointed to go with Elder A. M. York, to the state of Maine. The conference minutes were then read and excepted, and ordered to be printed; after which, a hymn was sung, when Elder Kimball arose and dismissed the conference. Adjourned *sine-die*.

ISAAC MORLEY, Pres't.

J. C. Snow, Clk.

CONFERENCE IN TOULON, STARK COUNTY, ILLINOIS.

Pursuant to previous appointment, a conference of the Church of Jesus Christ of Latter Day Saints was held at the Court House, in Toulon, Stark county, Illinois, on the 6th and 7th of May, 1843.

Conference was called to order by James K. McClenahan, and was organized by calling Elder Anderson to the chair, and A. Perry, secretary; after which a hymn was sung and the throne of grace addressed by Elder J. Landers. A representation of the several branches composing said conference was then called for. The Toulon branch returned twenty-eight members in good standing, two elders, one teacher and one deacon; J. K. McClenahan, presiding elder.

The Chicago branch, represented by Elder Anderson, returned twenty-two members, two

elders, one priest, and one deacon, all in good standing.

Perkins Grove branch, Bureau county, represented by Elder Anderson, returned twenty-five members, two elders one priest and one teacher.

Walnut Grove branch, Knox county, represented by J. Gaylord, their presiding elder, returned thirty-nine members, nine elders, one priest and one teacher, all in good standing.

Prince's Grove branch, Peoria county, represented by P. Brunson, presiding elder, returned fifteen members, including two elders and one teacher, all in good standing.

On motion conference adjourned till two o'clock, P. M.

Conference met according to adjournment, and was opened by singing and prayer, by Elder W. Burton. The president Elder Anderson, preached from Daniel, 7th chapter, and was followed by Elders Landers and Burton.

Motioned and carried, that ordinations be attended to at 9 o'clock, to-morrow.

On motion the conference then adjourned till 9 o'clock to-morrow.

SABBATH, May, 7, 1843.

Conference met pursuant to adjournment; after which a hymn was sung and prayer offered up by Elder W. Burton.

Ordinations—Augustus Richards, and Milton Richards, were ordained to the office of priests in the Toulon branch. Ira Hitchcock was ordained to the office of elder in Prince Grove branch.

Elder W. Anderson made a few pertinent remarks on doctrinal points, after which Elder W. Burton preached on the coming forth of the Book of Mormon, and was followed by Elder Anderson on the same subject.

Conference adjourned till half past 1 o'clock, P. M.

Conference met pursuant to adjournment, and was opened by singing a hymn and prayer by Elder J. Gaylord. Elder W. Anderson then preached on the subject of prophetic time.

On motion, it was

Resolved, That the Editor of the Times and Seasons be requested to publish the minutes of this conference.

On motion the conference then adjourned till the first Saturday and Sabbath in September next; to meet at this place.

WILLIAM ANDERSON, Pres.

ADAM PERRY, Clk.]

MINUTES OF A CONFERENCE

Held at Lyons, Wayne county, State of N. York.

On motion, Thomas Colborn was called to preside.

Resolved, That this branch be called the Lyons Branch of the Church of Jesus Christ of Latter Day Saints, of Wayne county, New York.

The branch consists of two elders, one priest, one teacher and twenty-two members—all in good standing.

To the Editor of the Times and Seasons.

SIR:—As the Prophet, not long since, told the Unitarian Clergyman, in answer to the question, 'what is truth?' *truth is a matter of fact*, I have thought that a few such precious morsels, occasionally handed out to this generation, if carefully attended to, might save some. Much has been said about the bad translations of the Bible; the meaning here and there warped to favor religious creeds: for which curious phenomena in the sectarian horizon, very few of the literati have ever attempted to give an account, or even render a reason.—Every school boy seems to know that when either of the sectarian translators failed in making the two ends of a sentence meet, he filled up the vacuity with *italic*, by which means God has been greatly helped towards expressing himself so as to be understood by the learned world, and benefit the poor heathen, if they are correct; but if their thoughts should not happen to be God's thoughts, it is a matter of fact that the mother of harlots holds in her hand a *golden cup full of the filthiness of her abominations*.

As your office has not the necessary Hebrew and Greek type to publish the original text of the Bible, I must imitate the sounds with Roman letters; and will begin with an extract from the 33d chapter of Deuteronomy, 13th, 14th, 15th, 16th and 17th verses; and follow it with the [simplest translation, into English, that any known rules of rendition will allow; and then let candid men judge which sounds most like truth: So here it is;

DEUTERONOMY, 33: 13, 14, 15, 16 and 17.

"ooleyosafe aumare, meboracat yehovauh auretro, memagad shaumahyeem, metaul, oometehome robatsat tauchat; oomemagad teboote shaumash; oomemagad garash yeraucheem; oomeroash hauderay kadame; oomemagad gebegnote gnolaum; oomemagad arau, oomeloauh; ooretoone shokenay senah, taubotauh leroash yosafe, oolekaudekode nezeer achauv. B:kore shor; haudaur lo, vekahrenay Ream kaurenauv, bauhame gnoumeem yenahgahch yahohedauv ahlesay aurats; vehame ressebote aferahyeem, vehame ahlesay menashaheb."

LITERAL TRANSLATION.

"And for Joseph he said, on account of the blessings of Jehovah on his land: from the most precious things of the heavens, from the dew and from the great deep's resting place beneath; and from the most precious increase of the sun; and from the most precious productions of the moons; and from the highest honors of ancient times; and from the most precious things of the hills of eternity; and from the most precious things of the earth, and her fulness; and the delight of dwelling in the bush, come thou for the head of Joseph, and for the crown of the prince of his brethren. The firstling of his bullock's majesty is for him, and the horns of the Ream are his horns, with them he shall push the people together from the ends of the earth; and they will be the multitudes of Ephraim; and they will be the thousands of Manasseh.

NOT THE PROPHET, A. T. F.

JUDGE NOT FROM APPEARANCES.—We have seldom seen a more cutting rebuke, to that spirit which is so prevalent in the popular religious world, of suspending temporal and eternal interests so much upon mere profession, regardless of works, as we find in the following paragraph, which we clip from an exchange paper. The Revival Catechist is pictured to the life:

[Christian Messenger.

An itinerant preacher of more zeal than discretion, was in the habit of accosting those he met in his walk, and enquiring into their spiritual welfare. Passing along a country road that lead through a small settlement, he met a simple country fellow driving a cart loaded with corn. 'Do you believe in God, sir,' said he to the countryman. 'Yes, sir,' was the instant reply. 'Do you read your Bible, pray to your maker, and attend divine worship regularly?' and this string of questions was also answered in the affirmative. 'Go on your way rejoicing, my lad,' continued he, 'you are in the highway to heaven.' Cudpole flourished his whip, and drove on, much delighted, no doubt, with the blessed intelligence. Another person came up by this time, and he was interrogated with an uncerimonious—'Do you believe in God, sir?' 'What have you to do, sir, with what I believe?' replied the person accosted, with a look of surprise. 'You are in the gall of bitterness, and bond of iniquity,' cried the offended preacher—'look at that poor lad whistling along the road, and driving his cart before him, he is on the straight way to heaven. 'It may be so, sir,' said the person interrogated, 'but to my certain knowledge, if he's going there, he's going there with a cart load of stolen corn.'